



**as** A verie god-  
lie and profitable Sermon  
of the necessitie, properties  
and office of a good Magistrate, and  
*what duety the people dooth owe un-  
to the same: the which may not  
vnfitlie be tearmed,*

A president for all Incorporations to  
*direct them in the Christian choice*  
of a godly Magistrate.

 By *John Stockwood* Schole-  
maister of Tunbridge.

Deut. 16. 18.

Judges and Officers shalt thou make thee in all  
thy Citties, which the Lord thy God giueth thee  
through all thy Tribes: and they shall iudge the  
people with righteous iudgement.

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*To the worshipful, the Maiors,  
Baylifes, Iuratos, and Freemen of her Ma-  
iesties Cinque Portes, and tymes of the same,  
John Stockwood, Schoolemaister of Tun-  
bridge, wisheth a plentifull increase of all ne-  
cessarie graces, of wise and godlie go-  
uernement, to the glorie of God,  
and benefite of theyr  
Countrey.*

**I**T may worthely be thought  
of your worships, a point of  
no small boldnesse in mee a  
meere Straunger vnto the  
most of you, to presume to  
present in generall, vnto the whole body  
of your Corporations, this short Sermon  
Of the necessity, and dutys of Magistrats,  
preached sometimes at *Hasting*, a member  
of yours, at the vsuall day of the Election  
of the new Baylife there, to dyrect them  
in the feare of God, vnto such a choyse, as  
the word of the Lord requyreth, in such  
cases of rule and gouernement. But if  
you shal vouchsafe to consider of my pur-  
pose and good meaning in the same, as I  
hope that your worships will, then I  
trust it shall so fall out, that you will not

*The Epistle Dedicatorie.*

Only not blame me for this my enterprife, but rather duely weighing the cause and drifte that moued me therevnto, freendly and fauourably interprete of my louing affection, and duetifull good will in this behalfe. For when I considered with my selfe, how in free elections, men are many tymes carried aside into great parcialitie, giuing for the most part theyr voices, not in regard of the godly gifts and qualities, that cyther are, or should be in the partie that is to be chosen, but rather accordingly as they haue cyther beene laboured by freendes, or themselues conceyue hope of some priuate benefite, or in some such other sinister & bad respect: I iudged with my selfe, that the doctrines set downe in this discourse, pointing and painting out the necessary properties, required by the aduise of the holy Ghost himselfe, in a christian and godly Magistrate, might be a good remedy against these incōueniencies, especially, if it may please the almighty (the which in my prayers, I most heartely craue) to enlighten the harts of those  
whome



*The Epistle Dedicatorie.*

whome it shall concerne, by the working of his heauenly spirit, dilligently in their elections to haue regard heerevnto. For these qualities here in this smal Sermō set down, be those indeed the which cōmend the man in whom they shal be found, as fit and meet to beare Office and authority in any kind of gouernement, so that such a one being chosen, there is very good hope that God his Gospel to his vttermost shal be furthered, & her Maiesty with all loyal faithfulness, and dutifull seruice obeyed & honoured. And albeit the lessons heerein conteyned, may profitably serue to direct the chosers in al elections (for whom may it not concerne to chuse for Magistrates, *Men of courage fearyng God, men dealyng truly, and hatyng couetousnes?*) Yct haue I made perticuler choyse to offer the same in especial vnto your worships, of her Maiesties Ports & lyms of the same, because that in respect of singuler priuiledges, and places of importaunce, eyther of keeping out (as becommeth faithfull subiectes) or letting in of aduersaries, if there should be

A.iii. false

Exo. 18

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false dealing (the which God alwayes forbiddeth, and I assure my selfe of you, that you are farthest from) it standeth you especially vpon, as well in regard of thankfulness vnto your soueraigne, as in consideration of such dutifullnes as you owe vnto your country, to committe the sword of Iustice into the hands of none, but such a one as wil draw the same, for the defence of God his true and sincere Religion, & the maintenance of her Maiesties most true & faithful subjects. Heereof to make any long discourse in this place vnto your worships, the short Sermon following, tending chiefly vnto that end, I hold it a thing altogether impertinent and needlesse. VVherefore my humble request vnto all your worships, is, that as the remembrance of particuler benefites receyued at the handes of some of your place, together with the loue that I beare to my country of Kent (within the precinctes of the which, many of your Ports and lymes of the same are situate) & the generall duety in respect of christianity, the which I owe vnto all, hath styrred mee

me vp to offer vnto your fauorable accep-  
tation, as an vnfeyned token of most due-  
tifull good will, this my small labor, such  
as it is: so you would vouchsafe to take  
the same in good part and lyking, as pro-  
ceeding from him, the which with al ioi-  
fulnes of mind, & readines of hart, wisheth  
not onely vnto your gouernments, but al-  
so vnto al other places of Magistracy God  
his Religion to flourish, all Papistry and  
feined superstition to wither, vertue to be  
aduaunced, sinne defaced, the godly to be  
cherished, the wicked to be punished: all  
treasons, rebellions, & priuy conspiracies  
to be in tyme reuealed, her most royal and  
godly Maiesty with all obedience, loue &  
faithfulnes to be obeyed, loued & serued:  
all which there is good hope that in those  
places they shalbe performed, where such  
Magistrates are chosen, as heerafter out of  
the worde of God are prescribed, the  
which almightie God vouchsafe your  
worships, & al othere stars, of lawful iuris-  
dicon for his Christes sake. *Amen.* From  
*Tunbridge, the 19. of Februarie. 1584.*


Your worships in Christ vnfeinedly, Iohn  
stockwood, scholemaister of Tunbridge.

## To the godly Reader.

**T**His Sermon following (gentle Reader) many yeeres sithens preached, and nowe at the last vppon some especiall occasion published. I haue yeelded to let passe in the same sort, wordes and manner, as then to my remembrance it was vttered, that is, being enterlaced with one or two forreine testimonies besides the Scriptures, not that I for mine owne parte, am delyghted with any such course of handling the worde, the which I thought then, as a great number nowe doo, to be a trym thing, but that I might then testifie vnto such as then hearde mee, of the which there are many yet aliue, that the same is set downe without any alteration, to take awaye from the aduersarie, all occasion of quarrelling. And as concerning my selfe, as I doo not condemne such, as in some moderate and spare sorte, if necessary tyme, place, and personne doo serue, alleadge testimonies from without, so doo I from the bottome of my hart wishe a more reuerent regarde of the pure handling of the worde of G O D, then is had of some, whose preachings I feare mee, are rather to set out themselves, then to winne soules vnto Christe. The Lorde forgite vs all our sinnes, and make vs with all reuerence and trembling, to delyuer out the mysteries and secretés of his most heavenly wisdomme, to the glorie of his name, and the comfort of his chosen.

*Thy poore brother in  
Christ. I. St.*

*A verie godlie and profit-  
table Sermon, of the necessitie,  
properties, and offyce of a  
good Magistrate.&c.*

 *L*beit beloued in  
the belooued Sonne of  
God our sauour Iesus  
Christe, I confesse with  
*Paule*, that there is no portion of  
Scripture conteyned within the vo-  
lumes of the old and new Testament  
of canonickall Scripture, which may  
not profitably be declared vnto the  
edifying of God his children, and  
therefore neede not take any great  
paine in seeking pickte matter to in-  
treate on, or make much carefull  
choyce of any especiall text of scrip-  
ture to expound for your learning.  
Yet in as much as by God his singu-  
lar and diuine prouidence, disposing  
all things in heauen, in earth, and vn-

B.i.

der

A Sermon preached

der the earth, vnto the setting forth  
and aduancement of his honour and  
glorie, as seemeth best vnto his wis-  
dome, I haue been hitherto (though  
in mine owne parte, sundrie tymes  
minding the same, if for no other  
cause, yet for to recompence, the  
gentlenes of your Minister and Pa-  
stor, doing the lyke on my charge at  
my request) letted from imparting  
with you some part of that Talent,  
which my Lord hath lent me for the  
instruction of others, and kept mee  
vntyll this day, which according vn-  
to custome, you haue appointed for  
the chosing of your new Magistrat, I  
am purposed to speake somewhat out  
of God his word vnto you as concer-  
ning this matter, & therefore haue ta-  
ken as meetest for me to speake of, &  
you to whom especially this charge  
of electing the new officer belōgeth,  
to heare of this portion of Scripture

by John Stockwood.

out of the 16. Cha. of Deuteronomie,  
and the 18. verse; the tenour whereof  
is as followeth:

**I**udges and Offycers shalt thou make  
thee in all thy Cities, which the Lord  
thy God giueth thee through out all  
thy Tribes: and they shall iudge the  
people with righteous iudgement.

Out of this Text, I wyll note vnto  
you these generall doctrines.

1. Of the necessity of Magistrates,  
to wit, that it is such a State, as by the  
commaundement of God himselfe,  
ought to be amongst men.

2. VVhat choyse there ought to be  
in making of them, to wit, what ma-  
ner of men Magistrates ought to be.

3. After they are chosen, what is  
theyr offyce.

4. As an appendixe, or a thing that  
hangeh heerevppon; I must teach  
what is the duety of the people to.

A Sermon preached  
wardes theyr Magistrate.

These places you shall not looke  
for at my hande to bee with curious  
wordes of mans eloquence opened  
vnto you: but truely, plainly, and  
breefly, so farre as tyme with your  
fauourable patience shall permytte,  
euery one of them to be intreated  
on.

Of the ne-  
cessitie of  
Magistrates.



**T**he fyrst point of the  
necessitie of Magistrates  
should not at all neede to  
be touched, were it not  
that in these dayes, there  
are starte vp tumultuous heades, and  
troublesome spirites, which with noy-  
some and perillous doctrine, haue gone  
about to seduce the mindes of the simple,  
and rude people, teaching that in a Chri-  
stian common wealth, there ought to be  
no superiortie, or Magistrate, but an e-  
qualitie of all estates, euery man with-  
out controulement to do what he list, e-  
uerie one to lust that, which he most ly-  
keth,



by *John Stockwood.*

keeth, and that which neuer so vngodly  
he liketh, more vngodly and wickedly to  
accomplishe and finishe: which doctrine  
once taking place, there must needs en-  
sue a wonderfull confusion and disorder  
of all thinges. For experience teacheth  
the multitude to be a monster of many  
heads, so that being permitted vnto their  
owne willes, there should in maner en-  
sue so many diuersities of iudgements  
and actions, as there were of them seue-  
rall parties: yea, the mischeuous out-  
rages that hereof should ensue, are more  
in number then either heart can thinke,  
or tongue can vtter. Take away the  
Magistrate, and let loose the bridle vnto  
the vnruly multitude, and these enor-  
mities shall by and by folloewe, Godlinesse  
shall fall to decay, vngodlinesse shall flo-  
rishe, all godlinesse shall be drinen into  
erile, all vngodlinesse shall be aduanced,  
Religion shall perishe, superstition en-  
trease, honestie wither cleane away, dis-  
honestie spring freshly vp, vertue despy-  
sed, vice esteemed, goodnes dispraised, euil  
commended, chastity shalbe hated, who-  
dome loued, drunkennes receiued, sobrie-

Where is  
no Magi-  
strate, there  
must needs  
followe all  
kinde of  
disorder,

A Sermon preached;

the refused, modestie banished, impuden-  
cie called home againe, Virgins shall be  
despoiled, Matrones rauished, olde men  
daine in theyr beds, yong men in fieldes,  
infants sucking at theyr mothers breasts,  
children playing in their nurseries laps, &c.  
Thou shalt therefore make thee, &c. Be a  
more then this, where there is no Magi-  
strate, such confusion shall set in her state  
as Tullie mentioneth in his Oracion a-  
gainst Catiline: Antonnes shall fight  
against sobernesse, incest against chastie-  
tie, craftie conueyners against upright  
dealing, heinous outrage against vertu-  
ous living, fury against constancie, leude-  
nes with honestie, lust with continence,  
riot, slouth, wrong, rathnesse, with all vi-  
ces, against temperancie, manhood, right,  
pudencie, and all vertues, finally, scarcen-  
esse with plentie, follie with wisdomes,  
madnes with wit, and lastly, dyspayre of  
all thinges, with good hope: wherfore, for  
the redress of these euilles, which grow  
where there is no Magistrate: Thou  
shalt make thee, &c. Besides all these in-  
conueniences, where there wanteth a  
Ruler (that which also happeneth, where  
there

by John Stockwood.

there is one, but yet more commonlie  
in the other estate) vice doth the faster  
growe, and more easily increase, for that  
it is cloaked vnder the name of vertue:  
so choller and wrath is dubbed with the  
name of earnestnesse, fearefulnes to pro-  
ceede in matters of Religion, is called  
warinesse, couetousnes, honest prouision,  
vsurie, good husbandrie, pride, handsome-  
nesse, stubboznesse, constancie, ruffenlie  
quarrelling and fighting for euery trifle,  
manhood and good courage, gluttony good  
fellowship, ribaudrie, merie or pleasaunt-  
talke, lecherie a trick of youth: for to pull  
of the cloakes of vertues from all these  
vices, Make vnto thee Iudges and Offi-  
cers, &c.

But you will peraduenture saie vnto  
me, all these are but surmises, and rather  
Rhetoricall amplifications of a few dis-  
orders that happen in *avia*, *χία*, or want  
of rule bearing, then a true recitall of  
thus many mischēses, happening where  
there is no head, but euery mā permitted  
vnto his own lust. If I had said nothing,  
experience would crie out, & say it were  
too true. But I am a man, and may hap-

Obiection.

Answer.

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pelie be deceiued . Reade therefore that  
which proceedeth from him that cannot  
lye, I meane from the mouth of the holy  
Ghost , so often repeated in the booke of  
Iudges , where as the spirite of God re-  
hearseth so many hainous crimes comit-  
ted by the childzen of Israel , as leauing  
the seruice of that God , which brought  
them out of Egypt, and wonderfully fed  
them in the Desart, and giuing themsel-  
ues vnto the seruice of Idols , forsaking  
the Creator , and worshipping the crea-  
tures, leauing his religion, & wallowing  
in superstition, and running on whozing  
after those that were no Gods, commit-  
ting whozdomes, fornication, incest, adul-  
terie, dyonkennes, pride, enuie, mallice,  
discozd, dissencion, murther, cruelty, with  
such other most heynous and wicked of-  
fences, farre vnmeet to be vsed of Hea-  
thens, & not once so much as to be named  
of them that were counted the people of  
God : and you shall finde it said, all this  
while there was no Iudge or ruler in Is-  
rael , all this while there was no Iudge  
or ruler in Israel, al this while there, &c.  
but euery man did what seemed best in  
his

by *John Stockwood.*

his owne eyes . And leaſt that any man ſhould thinke that the cauſe of theſe offences reſted not in the people being without a Magiſtrate, but rather in the want of good Lawes, you muſt vnderſtand that the children of Iſraell as they were God his peculiar people, ſo alſo had they aboue all other Nations, peculiar and moſt excellent & holy precepts written by the finger of God in two Tables of ſtone, which Lawes moſt ſtraightlie forbade them thoſe vices beſore named, which ſ holy Ghoſt aſcribeth vnto them, for default of a Magiſtrate, which lawes alſo taught them ſufficientlie theyr obedience vnto God, and alſo theyr dueties one towarde another. But, here lyeth the matter, while the people were without a Judge, euerie one for maners ſake (as they ſay) poſted ouer the execution of theſe lawes one vnto ſ other, ſo that nothing at all was done for the ſtopping of vice, but the free raynes permitted them to doe what they would . So great a thing it is to be without a good Officer. And therefore no mervaille if the Lawe laye as it were in a deepe ſleepe, or in a manner

Good lawes are to ſmall purpoſe, if there be not a Magiſtrate to ſee them executed.

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maner dead, in as much as there was no Magistrate, which is a keeper of the law. And graunt that there be a Magistrate, yet if he haue not a care for the execution of the Lawe, because he doth not his office: better were it that there were no Magistrate at all. For so notwithstanding the people do what they lust, then the which in a common wealth nothing is more perillous and hurtfull. For our nature is infinite wayes corrupted and marred, so that he that wil take it onely for his guide to be lead by, must needs go astray, and wander farre out of the way. But the lawe is a sure & stedfast minde, and an vndoubted rule for men to follow in theyr doinges: I haue read that Plato in Cratylus, sayth verie excellentlie, as we call the Minde in Greke νοῦς, so do we call the Lawe νόμος, as it were μενόμενος νοῦς, an abyding and stedfast minde, where as otherwise the minde of man is wauering, for it which one lyketh, another wholie dislyketh, and that which vnto one seemeth verie good, vnto another is counted to be starke naught: Pea, in this behalfe vnto so great maner

nelle

by *John Stockwood.*

nesse is man growne vnto, that in such  
things as God hath pronounced good, he  
hath on y contrarie part cōdemned them  
for euyl, wherof no moze liuelie example  
in the world can there be giuen, then out  
of the doings of the mytred bishop of the  
sea of Rome. . . A Priest lining in wed-  
locke, he counteth vncleane, but lyuing  
in whordome, cleane: contrary vnto the  
saying of the 13. Chap. of the Epistle vnto  
the Hebrues, Marriage is honourable a-  
mongst all men, and the bed vndefiled,  
as for adulterers and fornicatours, God  
will iudge. Him which professeth Iesus  
Christe to be the onelie mediator be-  
twene GOD and man, the Pope con-  
demneth for an Heretique, and to be of  
the deuill, but reckoneth him for a Ca-  
tholique, which forsaking Christ, seeketh  
other mediators, contrarie vnto the doc-  
trine of Paule: He that falleth not down  
before stockes and stones, & dumbe Ima-  
ges, is an heretique, but he that worships  
peth them is a good Catholique, contrary  
vnto the expresse commandement of fal-  
ling downe before Idols, or worshipping  
them. One of the lay people that recey-  
ueth

The Pope  
and his,  
maintayned  
doctrine di-  
rectlie con-  
trarie vnto  
the lawe of  
God.

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meth the Communion vnder both kinds is an heretique, he that receyueth vnder one kind is a Catholique, contrary to the manifest institution of that Sacrament, cōtrary vnto the publique vble of y<sup>e</sup> primitive church, cōtrary vnto the decree of the Councell holden at Constance. Amongst many other, let these few errors suffice, to shew the contrarieties of mans iudgements, and of these determinations of the blinde Romish heretique Bishoppe, with all other such lyke diuersitie of opinions of a multitude permitted to they<sup>r</sup> owne will, I pronounce with the Prophete Esaias: Wo be vnto them that call euyl good, and good euill, lyght darknesse, and darknesse lyght.

Therefore, at the length to wreste my selfe out of the discommodities that must needs growe where there is no Magistrate, reason maye teach men reasonable, that one man continueth not long in one minde, so that all thinges must of necessitie be vncertayne, where euerie man doth what seemeth him best, which vusually is proued to happen where there is no head, so that there they wander  
from



by *John Stockwood.*

from the right ende, wherefore **GOD**  
sayth for a remedie hereof, Make vnto  
thee Iudges and Officers. &c.

Hytherto haue you heard the necessity of Magistrates proued by the contrarie, to wit, by the greuous offences that multiplie, where there is no Judge nor Officer: now remayneth it to be proued that the Magistrate is an Office or function ordeined by God, and hauing expresse commaundement for the institution and obedience therevnto in his holy word, long tyme before the Lawe of Moses was given, God himselfe in Genesis pronounced, that the man which shed mans blood, should by man haue his blood shedde againe, which no way is to be vnderstande of any kinde of personne whatsoeuer (for that were verie absurde or contrarie vnto reason, and shoulde make **GOD** the authoꝝ of all confusion and disorder) wherefore this text doth plainlie note the institution of the Magistrate by God, for to be auenged on manquellers. And we reade that Christ sayde vnto Peter, Put vp thy sword in the sheath, for who so stryketh with  
the

The office  
of the Ma-  
gistrate.  
proued by  
Scripture.

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the sword, shall perishe with the sword. In which saying, hee rebuketh Peter for his preposterous zeale in taking the sword of reuengement in his hand, being but a private man, the which was a thing pertayning vnto the office of a publique Magistrate.

In the booke of Exodus, you may finde that Moses being not able alone to sustaine the cumberaunces of governing the people, ordayned Magistrates vnder him to beare part of the charge. And my theame that I am to intreate on, in expresse words commaundeth Iudges and Magistrates to be chosen in euery Citie. The wise King Salomon in his Proouerbes sayeth, that the ordinance of Magistrates is not the deuise of man, but the appointment of God: By mee (sayeth he) Kinges raigne, and Princes decree iustice. By me Princes rule, and the Nobles and all the Iudges of the earth. I wyll here say nothing of the glorious tytles and honourable names that God in his holy Scriptures giueth vnto Magistrates, as that (in Exod. 22. 8. and Psal, 82. 1. 6.) they are called **Gods,**  
to

by Iohn Stockwood.

to giue them to vnderstande, that they haue their commaundement from God, that they are strengthened with diuine authoritie, yea, and to speake in one worde, to signifie that in earth they doe represent God his owne person, and are his vicegerentes and deputies. And that Moses in Deuteronomie, and Iosaphat in the booke of Cronicles, saue vnto theyr Judges that they made in all the Cities of Iuda, howe they iudge not for man, but for GOD. Neyther yet will I tell you, that Dauid, Iosias, and Ezechias, with many others, ruled as Kinges, neither will I saue that Ioseph and Daniell ruled as Nobles and men of honour, neyther will I teache you, that Moses, Iosua, and the Judges, had other ciuill gouernementes in the common wealth of Israel, all whose offices God himselte hath declared that he very well lyketh.

But me thinketh I heare the sound of An obiection of Anabaptists. some prattling Annabaptist tinc kling in mine eare, and saying, that these testimonies and examples hether to alledged are taken forth of the olde Testament, and concerne the people of the Iewes, which

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which were kept vnder the bondage of the Lawe, and so consequentially vnder the subiection of Magistrates, but we by the coming of Christe, are set free from the bondage of the Lawe, and called to the libertie of the Gospell, are bought with a deare price, and therefore ought not to become the seruantes of men:

Answer.

Peace Annabaptiste for shame, peace, speake no more least thou betwaine, I cannot tell whether I maye call it thy follie, or seditious head, seeking to breake the bandes, and cast away the cordes of dueiful subiection vnto the lawfull Magistrate, or whether I maye terme it seditious fellie, or foolish sedition. Dost thou not knowe that the same Christe, and the same Paule, which are most earnest commaunders of Christian libertie. The one sayth, Giue vnto Caesar, the thinges which are Caesars, and vnto God, the thinges which are Gods: And the other, Let euery soule be subiect, &c. Canst thou be ignorant that in the new Testament that Christ sayd vnto Pilate, Thou shouldest haue ouer mee no power at all, were it not giuen thee from aboute.

by *John Stockwood.*

aboute. Diddest thou neuer heare Peter saye: Submitte your selues vnto all maner ordinaunce of man for the Lords sake, whether it be vnto the King, as vnto the superiour, or vnto gouernors, as vnto them that are sent of him, for the punishment of euill doers, and for the prayse of them that doo well? Hast thou not read how Paule willetth to pray for Kinges, and all that are in authoritie, that vnder them we maye liue a quiet lyfe, in all godlinesse and honestie? Was it neuer tolde thee, that the same Paule, in the 12. Rom. and 8. verse, both reckon gouernement among the giftes of God, diuerselie bestowed for the edifying of the Church? Couldest thou neuer tell that in the tyme of Christe and his Apostles, there were goodly men that bare office? Then now at length learne that such were Ioseph of Aramathia, Nicodemus, Sergius Paulus, Craustus, and many others, that I speake not of the godly Emperours which were after theyr tymes, Theodosius, Constantinus, and theyr fellows, who with publike authoritie and with weapons, defended

C.i. and

## A Sermon preached

and maintayned the Church of God.

Thus omitting for want of tyme, a great deale more that might be sayde of this first parte of the necessitie of Magistrates, I haue plainelie shewed vnto you by the disorders where there is no Magistrate, and by the testimonies and examples both of the olde and new Testament, that Magistrates haue bene, and also ought to be in the Church of God. And because I haue bene somewhat long in speaking of this parte, I will be shorter in the other.

What manner of men are to be chosen Magistrates.

<sup>2</sup> After that you haue bene taught sufficientlie of the necessitie of Magistrates; nowe followeth in order to teach, what manner of men are meetest to be chosen for Magistrates and Officers: if that before I shewe vnto you in a word or two, the diuersities of gouernementes according vnto the state and condition of euerie Countrey. I finde therefore three sortes of gouernementes mencioned in wryters, and euerie one good, yet notwithstanding, one in goodnesse excelling another. The first and the best kinde of gouernement is called a Monarchie;  
to

A Monarchie.

by Iohn Stockwood.

to wit, where a Realme or Countrey is governed of one person onelie, haue vnder him in his Dominions, sundry other inferiour Officers for to execute iudgements and equitie in such places as they are appointed, for that it is vnpossible for one alone without the helpe of inferiour Rulers, to be able to sustayne so great a charge. And such a kinde of gouernement for example sake, is in our Realme of England, which is governed by the supreamie authoritie of one godly Prince, appointing vnder her in Citties and Townes, and Villages, such inferiour Officers, as were thought meetest for the gouernement of the places ouer which they were appointed, as amongst others this your towne of Hastings, to be governed vnder her by the Waylife and his brethren the Jurates.

The second kinde of government was called *Aristocrasia*, that is such a kinde of Region as is governed by many of equall authoritie, yet of the godliest and wisest sort of men, and meetest for the office. And with this kinde of regiment, I take the famous and vertuous Cittie

Aristocraci.

## A Sermon preached

of Geneva, to be gouerned with diuerse  
other free Citties of Germanie. The  
thyzd kinde of gouernement, is called  
Democraci. *Democratia*, to wit, such an estate as  
in the which things are ordred according  
vnto certaine Lawes and the custome of  
the Countrey. And euerie of these thre  
sortes of good gouernements by disorder;  
runne into theyr contrary euill gouern-  
mentes: as the Monarchie, when the  
Prince followeth not lawe, but wyll,  
turneth into tyranny. *Aristocrati*,  
where a fewe good men rule, into *Oli-  
garchi*, such a state as is gouerned with a  
fewe vniust and vniwise persons. *Demo-  
cratia*, where as the multitude ruleth  
by Lawe into *Ochlocratia*, such a state,  
as in which the rude and rusticall people  
moderate all thinges after theyr owne  
luste. I was forced to haue touched  
these thre sortes of gouernementes, for  
the better exposition of my present text,  
which speaketh of the second kinde of  
gouernement, to wit, *Aristocrati*,  
or gouernement of a fewe good men of  
equall authoritie, for so was Moses  
counsayled to do, and G D D himselfe  
rem



by *John Stockwood.*

commaunded Moses to ordaine seienty men of wisdom and knowledge, to be Rulers ouer the people, and of such kind of Rulers the Lord speaketh in this sentence to be set ouer the people. For this second kind of good men, was yet of force amongst the people of Israel, but afterward as you maye reade in the booke of Samuel, they being not content with this kinde of gouernement, turned it into a Monarchie or kingdome, and would needes haue a King ouer them as other Nations had, which King lyke as before, they Magistrates was ordayned by election, but afterwarde they came vnto the kingdome by succession, according vnto the manner of our kingdome. But where Magistrates are made by choyse, as vnder the Quēnes Grace in Englande diuers are: and amongst other the chiefe Officer of your Towne, I would wishe such a one as is moste meete for the Office to be chosen, as Iethro Priest of Madian, and Father in lawe vnto Moses, in the eightēne of Exodus, counsayled Moses to set ouer the people in these wordes: Provide (sayth  
C.iii. he)

## A Sermon preached

Properties  
which ought  
to bee in a  
Magistrate,

he) among all the people, men of courage, fearing God, men dealing truelie, hating couetousnes: and appoint such ouer them to be Rulers. These wordes beloued, paint forth liuelie vnto you, what manner of person he ought to be, that must haue an Office in a common wealth. A happy men that chouse such an Officer, or rather A happy people, ouer whome God appoynteth such an Officer, yea, God no doubt is with the men that choleteth such an Officer. He that must be chosen to be a Magistrate: by Iethro his counsaile, or rather by the counsaile of the holy Ghost, must first be a man of courage, secondly, a man that feareth God, thyrdly, a man of true dealing, fourthly, a man hating couetousnesse. A fowr excellent vertues, but are rare to be found in one person, as vpon earth is a blacke swan: yet if God maye be heard, none but such a one must be chosen to an Office. If it were possible to finde in one Towne ten hundred thousand men endued with health, wealth, and beauty, and yet wanted, eyther all, or some one of these quallicies,

ona

by Iohn Stockwood.

and contrariwise, but one man hauing these folowe condicions, that one were to be chosen, and all the other neglected. But that the partye meete to bee chosen for a Magistrate maye be the better knowne, euerie one of these qualities requyzed in an Officer, must be so seuerally considered.

First, therefore he that must be chosen for a Magistrate, must be a man of courage. Why say, that is a qualitie easie to be found in a great number. No, not so, for a man of courage, betokeneth a farre other kind of man then you thinke for. A man of courage in this place, doth not signifie a man of an haughtye, and lofty minde, such a one as thinketh better of himselfe, then all the worlde doth besides, one of a grimme and fierce looke, a proud person, such a one as by the pale of the body, vttereth vnto all mens eyes the pride of the minde, a contemner and dispiser of others, such a one as cannot giue his neighbour a good countenance, for so I graunt many may be found that haue this propertie: but a man of courage in this place, signifieth

The first  
propertie  
requyred  
in a Magis-  
trate, is,  
that he be a  
man of cou-  
rage.  
What it is,  
to be a man  
of courage.

Ciij.      a stout

## A Sermon preached

a stout and a grave man, such a one as will not easilie yeelde vnto affections, such a one as will not be corrupted, such a one as is not afrayde for feare of displeasure to doe Justice, such a one as will punish the malefactor vnder his iurisdiction, beare hee neuer so stout a courage, such a one as for the furtheraunce of God his Religion, wil aduenture himselfe boldly, come of it what come may. And such a fellow as this, the holy Ghost doth tearme a man of courage. Such a courage must hee haue that must be a Magistrate. What shall we then saye of such mylke soppes, that are afrayde at the wagging of euery lease, that dare not doe Justice for feare of euill will, that will not once meddle in Religion, for feare of a chaunge? Shall we iudge such personnes meete to beare Office? No, they are not meete to liue as priuate members in a common wealth. If you haue any such, chuse him not in any case for a Magistrate: For by Iethro his aduise, he is unfit for that office.

The seconde  
propertie in  
a Magistrate

The second condition of him that is to be chosen a Magistrate, is, that he be a  
man

by *Iohn Stockwood.*

man fearing God, that is, that hee be a  
louer of God and his trueth, that hee be a  
maintayner of God his Religion, and  
the professors of the same, according vnto  
Dauid in his second Psalm: Be wise  
now therefore ye Kinges, be learned ye  
that be Iudges of the earth, Serue the  
Lord in feare, and reioyce in trembling.  
kisse the Sonne, &c. That he be such a  
one as seeketh all the wayes he can, by  
the which God maye be most honoured,  
and the preaching of his word most fur-  
thered, that he be not a professor, but a  
follower, not a talker but a walker, not  
a sayer, but a doer.

is that hee  
feare God.

His saying.

This second note condemneth, as vn-  
worthy of Office, all voluptuous Epi-  
cures and godlesse Atheistes, all carnall  
Gospellers, all Deuters neither hotte  
nor colde, and as they saye, iackes on  
bothe sides: yea, of all other it teacheth,  
that in no case, for no respect, for no con-  
sideration, he that is a Papist ought to  
be chosen an Officer, for that there is no  
personne vnder the cope of Heauen, by  
whome God is more dishonoured then  
by a Papist: for there is no more agree-  
ment

Papistes, a-  
boue all o-  
thers, ought  
not in any  
case to be  
chosen Ma-  
gistrates.

## A Sermon preached

ment betwē God his Religion (which  
hē that is to be chosen a Magistrate, as  
this second note plainlie teacheth, ought  
earnestlie to embrace) and the religion  
of a Papist, then there is betwēne light  
and darknesse, God and Beliall, Chrisme  
and Antichriste: No, in manner all the  
principles of a Papistes religion (as  
partly I haue touched before, and might  
more at large declare if tyme would  
serue) are manifest contrarieties vnto  
the principles of G O D his Religion.  
Ouer and besides this, he that is an ear-  
nest and a right Papist, how soeuer hē  
would outwardly pretend, beareth no  
louing heart vnto his Prince, nor any of  
her faithfull Subiectes, for he knoweth  
bothe her and vs to be accursed for our  
Religion in the Popes bulles, which  
his Calues not long since brought into  
England, and therefore in conscience  
thinketh it not lawfull, eyther to eate or  
drinke with vs, insomuch as if heart  
could serue him now, or tyme should  
serue hereafter, he would be a great an-  
noyance vnto the common wealth, that  
I saye not how in his Office, he wyll be  
sure

by *John Stockwood.*

sure to drawe backe as much as maye  
be; and by all the wayes or artes hee  
can, either openly or couertlie to stop the  
going foreward of God his Religion.

Wee in England refuse to make any  
outlandishe man, albeit hee be a free  
Denison, and of neuer so good Reli-  
gion, any Officer, for feare that if oc-  
casion should serue, nature would binde  
him rather to cleaue vnto his Countrey,  
then to stande by vs: and why shoulde  
wee not much more refuse to make a  
Papist an Officer, whome wee know  
to be a sworne enimie vnto God,  
and a professed Tyrant to his Ser-  
uauntes, and one, that coulde hee con-  
ceiue neuer so little, an hope to preuaile,  
woulde by and by reuolte vnto his hope-  
ned monster the Pope. It were but  
a poynt of small wisdom, to make the  
Fore keeper of the Cæse, or the Wolfe  
sheaphcard of the Lambes: and sure-  
lie, a sygne of as lyttle witte it is, to  
committe an Office of trust, vnto a false  
Papist.

The thyrd, quallitie of him that The thyrd  
must be chosen a Magistrate, is that hee proprietic, in  
be

## A Sermon preached

a Magistrate be a man of true dealing, one that will  
that he be a saythfullie deale in the discharging of  
man of true his Office, one that will not playe on  
dealing. bothe handes, one that will not (as the  
common Proverbe sayeth) holde with  
the hare, and runne with the hounde,  
and that will not giue double, but  
plaine and byright iudgement. Where  
foze, this thynde poynt shutteth out, as  
vnfitte for rule bearing, all Hypocrites,  
all dissemblers, and hollowe hearted  
personnes, all craftie and deceitfull, and  
suttle merchauntes, and them that giue  
such doubtfull iudgement, as you maye  
construe which way you lyst.

The fourth  
point requi-  
red in an  
Officer, is,  
that he hate  
couetous-  
nesse.

The fourth point that ought to bee  
in him that is to be chosen a Magistrate,  
is, that he hate couetousnesse, which  
woorde comprehendeth all manner of  
vnlawfull meanes to increase ritches,  
whether it be by vsurie, extortion, by  
berie, wrongfull dealing, pylling,  
and powling, by what waye soeuer it  
bee. Wherefoze, no couetous carle, no  
vnmmercifull vsurer, no extortioner, no  
briber, no pyller, no powler, ought to bee  
chose n Officer.

This



by Iohn Stockwood.

This couetousnesse Paule calleth the  
rote of all euill, and so it is in deede,  
for what mischēse is there, that money  
hath not brought to passe. What cau- Enormities  
sed Iudas to sell his maister Chryste: rising of co-  
Couetousnesse. What caused the soule uetousnesse.  
diours that kept the Sepulchre, contra-  
rie vnto theyr owne knowledge, to de-  
ny Chryste to be rysen againe? Coue-  
tousnesse. What caused Simon Ma-  
gus, to offer to buie the holie Ghost? Co-  
uetousnesse. What moued her Mai-  
ster, that was reade of in the Actes of  
the Apostles, to be possessed with a spy-  
rite of Sauthsaying, to persecute Paule  
and his fellowes? Couetousnesse. What  
spurred Polymnestor to kyll Polidorus  
his owne Brother, Priamus his sonne?  
Couetousnesse. What caused Darius  
to breake open Semiramis Tombe? Co-  
uetousnesse. What caused Nero, to  
bestowe no Office, but hee sayde vnto  
the partie that shoulde haue it, *Scis  
quid mihi sit opus?* Thou knowest what  
I haue neede off? Couetousnesse. And  
would to God that in these dayes there  
were no Nerots, that both in giuing of  
Offices

## A Sermon preached

Offices and bestowing of Benefices, say  
vnto the receyvers, *Scitis quid mihi sit  
opus*. To be brieſe, what is there, (as  
the Poet sayth) *Quod non mortalia pec-  
tora cogis, auris sacra famas?* Cruellie, I  
thinke nothing. Couetousnesse is tol-  
lerable in no personne, but in an Officer  
it doth most hurte of all others: for it  
blindeth his eyes that hee cannot giue  
right iudgement: yea, the wise King  
Salomon sayth, That a couetous person  
will doe wrong, if it be but for a peece of  
bread.

Snatch,  
Catch, and  
Holdfast.

A couetous Magistrate maketh vnder  
officers vnto him, Rapax, Capax, and  
Fenax, yea, so as hee maye gaine by  
them, hee careth not whether they be  
dronkardes, whozemongers, Ruffians  
Roisters, yea, such vile persons as man  
would be lothe to eyther eate or drinke  
with all. Wherefore, count no such per-  
son meete to be an officer. And you be-  
loued, I meane, to whome the charge of  
choosing a new Magistrate in this towne.  
vpon your oathes belongeth, in the  
bowelles and mercie of Iesu Christe, I  
exhort you to take heed, whome you doe  
chose

by Iohn Stockwood.

chose for your new Baylife, no colwarde  
to doe Justice, no godlesse person, or wic-  
ked Wapiste, no double dealing mer-  
chant, no couetous man, no vsurer, no  
louer of bribes, no extorcioner. I am a  
straunger in your Towne, I knowe  
none such, I wishe there be none, if it be  
so there be any, I praye God amend  
them. If there be many such, I speake of  
that many, if there be fewe, I speake of  
that fewe, if there be but one, I meane  
euen him, if there be none, I do but put  
the case there were one in your Towne  
hauiing these euill properties, and I tell  
you that Iethro, a godly man and father  
in lawe vnto Moses, telleth you that you  
ought to chuse no such personne for your  
Magistrate. Contrariwise, if there  
be amongst you a man of courage, fea-  
ring God, a man of true dealing, and  
hating couetousnesse, him Iethro byd-  
deth you chose for your Officer, and as-  
sureth you further, that God will blesse  
bothe him and you, and your whole  
Towne through his godly government.  
Thus haue I noted vnto you, not out  
of

## A Sermon preached

of mine owne head, but out of the woꝛde of **G D D**, what good qualities are required in him that is to be chosen Magistrate. It followeth to shewe what is the duetie of him that is chosen Magistrate.

The thyrd  
part, of the  
dutie of him  
which is to  
be chosen a  
Magistrate.

The plenteousnesse of matter in the two former partes, haue helde mee so long, that I shall be constrayned but lyghtlie to runne ouer, as it were in a woꝛde oꝛ two, to touch the two partes behinde, albeit if tyme would serue, they woulde minister no lesse fruitefull matter to speake on, then the two fyrst partes.

- 3 The office of the Magistrate, not onely he that is the superiour Magistrate, but also the inferiour, according to his calling, is pronounced heere to be, to iudge the People with righteous iudgement: To iudge the people with righteous iudgement, is but a short lesson, but surelie, he that can soonest learne it, and also be mindefull to followe it, may in the schole of Justice, sit in the highest roome. I reade in the fyrst Booke of  
Xenophon

by *John Stockwood.*

Xenophon his *Kypr nevdeias*, A pleasant Historie of the execution of Justice, the chiefe point that belongeth vnto a good Magistrate, the effect whereof so farre as I remember, is as followeth. Mandane mother to Cyrus, pretending her selfe, lothe amongst other causes, especiallie for this cause, to leaue her Sonne with his Graundfather Astyages, least for want of his schole maisters, he should forget to doe iustice: The young Cyrus answered her, that heere in he was perfect, for that he was once by his schole maister appointed a Judge, and well whipte for his labour, for not indging righteous iudgement. The matter mother (sayeth hee) where of I was made a Judge, was this.

A boye somewhat bygge of body, and tall of growth, hauing but a short coate, nothing proportionable vnto his body, toke a waye from a lyttle boye that had too long a coate, his long coate, and gaue him his short. This case being referred vnto my iudgement, I determined for them both, that either of them should

D.i.

take

## A Sermon preached

take eche others coate , that was moste fitte for his body, to wit , the great boye that had too shorte a coate , to take the lyttle boyes coate that was too long for him , and the lyttle boye that had too long a coate , to take the great boye his coate, which was too short for him . But my Maister (sayeth hee) scourged mee well for my paines , saying : that if I had bene appointed to iudge , whether coate had bene fitter for other , I had iudged right , but in that I must pronounce whose it was by right , I should haue considered whose possession had bene the ryghter , whether his that by force tooke it away , or his that eyther made it himselfe or bought it . And hee sayde further , that it which was ordeyned by Lawe is right, and that which is done contrarie vnto Lawe , to be violence and wrong . And therefore hee commaunded Iudges alwayes to giue sentence according vnto Lawe.

Out of this pretie Hystorie , I note this, that if Cyrus be whipte , if the Magistrate be punished, hee will doe iustice :  
if

by *Iohn Stockwood.*

if Cyrus keepe the Lawe, if the Magistrate iudge according to Lawe, he will iudge the people with righteous iudgement. Cambyfes commaunded an vnjust Iudges skinne to be pluckt from his backe a liue, and to be nayled ouer the iudgement seate, placing his Sonne in his steede, that by his Fathers example hee might beware and learne to iudge vprightlie.

He that is a Magistrate, must iudge the people with righteous iudgement, he ought not to followe his owne affecti-  
ons, he ought to doe nothing of mallice,  
enuie, or spite, conceived pyther before  
or after he be chosen, against any priuate  
person, and then as tyme serueth, seeke  
his reuenge: he must not say such a one  
is mine enemy, now I will trounce him,  
now I wil lift him now he shall to prisō:  
he ought not to swell in pride because of  
his Office, he must onely iudge & people  
with righteous iudgement. And there-  
fore & Thebanes expressing in picture, the  
state of true iudgement, pictured theyr  
Iudges blinde, and without handes, sig-  
nifying

## A Sermon preached

8  
nisiyng that they should not haue theyr eyes open to respect any person, nor theyr handes open to take any bybes. For with what boldnesse can they admit wrong into theyr iudgement seate, which they know to be the throne of the lyuing God? With what face dare they vtter wrong sentence, with that mouth, which is ordeyned the instrument to speake the worde of God? With what conscience can they subscribe vnto wicked decrees, with that hand which is appointed to write out the Statutes of the eternall God? A whole daye woulde scarce suffice to vtter that which might profitablie be taught of the duetie of a Magistrate, but for want of tyme I will say no more of this point, but speake one worde of the duety of the people to the Magistrate, and so ende.

The fourth  
part. of the  
duetie of  
the people  
vnto the  
Magistrate.

The people dooth owe vnto theyr Magistrate, as well superiour as inferiour, (commaunding nothing contrarie vnto the worde of God) whether he be good or bad, all obedience and reuerence, as vnto them that represent GOD his owne person.



by *John Stockwood.*

person . For Paule sayth, That there is no power but of God , and that hee which resisteth the power, resisteth the ordinaunce of God . And terrible examples are in Scriptures, of the punishment of such as disobeyed Magistrates.

Thus haue you heard so farre of the Magistrates, as seemed vnto mee pertinent vnto this time and place, in the intreatiuaunce whereof, if I haue spoken any euill, beare recozd of the euill, if I haue sayd well, for Iesus Christ his sake, in choosing your Magistrate follow this, not mine, but the counsaile of God : and in so doing, I dare assure you , that he will blesse both you and your

Towne , not for your merites, but for his Sonne e  
Christes sake , to  
whome with the  
father, &c.

(.:.)

FINIS.